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THE MASSACHUSETTS TEACHER.

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THE SPIRIT OF THE TEACHER.

"Patience : accomplish thy labor, accomplish thy work of affection!"

— "patient endurance is God-like.

Therefore accomplish thy labor of love, till the heart is made God-like,
Purified, strengthened, perfected, and rendered more worthy of heaven."

If there is a vocation which seems specially adapted to inculcate and enforce the great lesson of patience, it is that of the teacher. Most people are willing to labor, where they can see the results of their labors. The husbandman reaps and enjoys the fruits of his labors in one short season. The mechanic, day by day, sees the edifice rising and advancing towards completion, and is able to foretell the exact time when his "labor shall be accomplished." The sculptor, however slowly the work advances, constantly develops some new lineament of beauty, and thus sees the ideal form, which has haunted his waking and sleeping hours, gradually congealed and petrified in the hard and enduring marble.

The teacher, however, from the nature of things, must, if he be faithful, patiently labor, often surrounded by the most untoward circumstances, and cheered only by the slightest indications that his efforts are in any degree successful. The seeds which he sows germinate slowly, and are of slow growth ; and even when the tender plant has burst from the loosened earth, it is so liable to be choked by the foibles of youth, or nipped by the frosts of passion, that he may not, with too much confidence, anticipate the mature and ripened fruit. The site upon which he rears an edifice, is so sandy and encumbered with rubbish, that years must sometimes be spent in clearing

away, and in establishing a solid foundation ; and then, the materials with which he builds are often so warped by premature exposure to an inclement moral atmosphere as, seemingly, to defy an approach to architectural beauty. He seeks to develop those beauties and graces of the soul of which the proudest triumphs of the sculptor are but the mere exponents ; and this, too, in a substance more subtile than air, and yet, oftentimes, more refractory than marble—where the finest strokes of genius are ever liable to be marred, if not entirely effaced, by the waves of passion or the constant attrition of petty cares and perplexing trials of the spirit. He *must*, then, exercise a Job-like patience ; and, unless sustained by an Abrahamic faith and a Christ-like charity, he will hardly be able to bear up under the depressing influence of the vastness of his duties, and the difficulties attending their execution. It is, however, by moral qualities, rather than by any transcendent intellectual superiority, that the great work of the teacher is to “be accomplished.” It is one of the most beautiful illustrations of the great law of compensation, which extends throughout the moral, as well as physical universe, that but a moderate degree of intellectual power, when under the guidance of good purposes and a determined spirit, is able to produce nobler results than even genius itself, unaccompanied by these high moral endowments. It furnishes a perfect system of spiritual mechanics, in which the power gained is in direct proportion to the greater time required in its execution ; and which enables us by “life’s endless toil and endeavor,” to produce effects infinitely beyond our limited powers of computation. The preceding remarks were suggested by the poems of Longfellow,—a quotation from one of which we have placed at the head of this article,—and are made as introductory to a brief notice of them, so far as they may illustrate our subject, and be consistent with the character and purposes of this journal. They seem to us to breathe more of the true spirit of the teacher, than those of any other poet within the compass of our knowledge ; and we think he may be fairly claimed as the *Teacher’s* poet. What teacher, when worn down by the labors and cares, “the trials to temper and patience,” and ready to yield to the tide of difficulty which threatens to overflow him, does not feel his spirit elevated, invigorated, and inspired to renewed and increased effort by the “Psalm of Life ?” and who, as he finishes the psalm, does not *say*, rather than read, and feel it to be all his own : —

“ Let us then be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labor and to wait.”

And who does not "thank" the poet for his beautiful interpretation of the lesson taught him by the "Blacksmith," to whom he also returns thanks? that

"Thus at the *flaming forge of life*
Our fortunes must be wrought.
Thus, on its *sounding anvil shaped*
Each burning deed and thought."

The attainment of excellence is always represented by him as a long-continued struggle, an earnest and patient endeavor—not always attended by any visible immediate effects, but which being recognized as God's appointed means for the education of the race, are to be persisted in, under whatever trials and discouragements, with a feeling of perfect assurance that the results will be in kind and degree commensurate with the faithfulness and earnestness of spirit in which they are made. He indulges in no dreams of an earthly millennium, and, like the great Teacher, makes no promise of fruit which is not "after the kind" of the seed sown. But no sincere effort is ever in vain.

"Talk not of wasted affection—affection never was wasted ;
If it enrich not the heart of another, its waters returning
Back to their springs, like the rain, shall fill them full of refreshment.
That which the fountain sends forth returns again to the fountain."

We have heard the poems of Longfellow characterized as beautiful—as indeed they are—but in such a manner as to imply that mere beauty and an artistic finish constituted their chief merits; that they lacked those elements of originality and strength which are supposed to be requisite to constitute true poetry. We think, however, that this estimate of his works does him great injustice. He does not, indeed, appear to us as a *natural* poet, but rather as one who, by submitting his whole being to the discipline of God's appointment for the attainment of intellectual and moral excellence, has made his life a perpetual "Psalm," and his whole nature essentially poetical. Nor does this concession, if the theory of moral force already advanced be tenable, detract from, but rather enhance his claims as a true poet. Who ever thought of disputing the claim of Washington to true greatness because that greatness was the result of a harmonious development of the intellectual and moral nature? or who, indeed, does not admit this to be his crowning glory?

This, indeed, seems to be the great problem of life—I will not say to *return* to the simplicity, the purity, the impulsive disinterestedness of childhood, but to arrive at the same results by a "life of trial and sorrow." And it would be curious, and

perhaps instructive, to inquire what new element is introduced, or rather — as *simplicity* seems an essential property of both — what change has been effected in the *element* itself, by the experience and discipline of life. We reverence the pure spirit of childhood, of which the Saviour has said, " Of such is the kingdom of heaven ;" but does not the aged, yet *guileless* Nathaniel impress us with a beauty somewhat more distinct and definite in its proportions ? Or take Evangeline,

" The girl of seventeen summers,
When in hope she began the long journey."

And again,

" When in disappointment it ended"—

When

" There appeared and spread faint streaks of gray o'er her forehead,
Dawn of another life, that broke o'er her earthly horizon,
As in the eastern sky the first faint streaks of the morning."

* * * * *

" As from a mountain-top, the rainy mists of the morning
Roll away, and afar we behold the landscape below us
Sun-illumined, with shining rivers and cities and hamlets,
So fell the mists from her mind, and she saw the world far below her,
Dark no longer, but all illuminated with love ; and the pathway
Which she had climbed so far lying smooth and fair in the distance."

* * * * *

" Patience, and abnegation of self, and devotion to others,
Being the lesson a life of trial and sorrow had taught her."

And is she now less beautiful or less suggestive of high and holy emotions — the soul of poetry — than " when in hope she began the long journey ?" Or rather does she not appear to us as the spiritual embodiment of all that is poetical, " not changed but transfigured ?"

It is thus, we think, that Longfellow, gifted perhaps originally with a finely organized mind and a temperament of " keen sensibility," has so cherished the images of truth and beauty which float in all minds similarly constituted, that he has become, at the same time and by the same means, a finished scholar, a sincere Christian, and a true poet. And if " the clear conception, the high purpose, the firm resolve, the dauntless spirit, and self devotion, is eloquent," and " eloquence is identical with the highest poetry," why may it not be so ? Are not these traits the result of discipline and the rewards of faithfulness ? And how can one who has thus struggled up the steep of excellence

lack strength and vigor? It is impossible. True, the path which he has climbed so far may, from the mountain top, "lie smooth and fair in the distance," but he cannot wholly forget the "patient longing, the hunger and thirst of the spirit," and "the endless toil and endeavor," by which he has attained his proud eminence. As might be supposed, all natural images of grandeur or beauty teach, through him, the highest lessons of human experience, and evince the closest sympathy with the labors and trials of the spirit.

"Patience! whispered the oaks from oracular caverns of darkness,
And, from the moonlit meadow a sigh responded — To-morrow."

And again

"Ye who believe in affection that hopes and endures and is patient,
Ye who believe in the beauty and strength of woman's devotion,
List to the mournful tradition still sung by the pines of the forest."

* * * * *

"While from its rocky caverns the deep-mouthed neighbouring ocean
Speaks, and in accents disconsolate answers the wail of the forest."

The poetry of Longfellow, as we have seen, is essentially spiritual, and must be spiritually discerned; and it is in this view that we regard the criticism which we sometimes hear, as but the measure of the critic's appreciation.

That his poems abound in passages of exquisite beauty, is, we believe, conceded by all. But it is not our object to settle the rank of Longfellow as a poet — a task for which we have neither the inclination nor the ability. We wish, simply, to acknowledge our obligations to one whose works, we think, have made us wiser and better, and enabled us to bear with greater equanimity and patience, the trials and discouragements so peculiarly incident to the teacher. When depressed by a consciousness of the responsibility of our position, and the fearful odds against which we contend, the poems of Longfellow act on us as a spiritual "tonic," imparting energy and vigor to the whole moral nature, and revealing to us that,—

"When the heart goes before, like a lamp, and illuminates the pathway,
Many things are made clear that else lie hidden in darkness."

SPELLING.

Spelling, as early as practicable, should be taught by written exercises, and in connection with the meaning of words. The slate will be found most convenient for the purpose, on account of the facilities which it affords for making alterations and corrections.

At first, the teacher may require that the words be written legibly and neatly, but he should not insist upon a great degree of accuracy in defining, as he will thus encourage his scholars to use their own language, instead of depending entirely on the dictionary. The exercise may be varied indefinitely, to adapt it to the capacity and proficiency of the pupils,—or to the prominence which the teacher may wish to give to some particular principle. Thus, suppose the object of an exercise be to illustrate the rule, that “Verbs of one syllable, ending in a single consonant, preceded by a single vowel,—and verbs of more than one syllable, ending in the same manner and accented on the last syllable, double the final consonant on assuming an additional syllable.”

First, let the rule be written upon the black-board, and the attention of the class be called to it. The following words, or others of a similar character, may then be given out, viz. Sit, Sitting, Bar, Barred, Barring, Occur, Occurred, Occurrence, Offer, Offered, Regret, Regretted, Repair, Repaired, Prefer, Preferred, Preferring, Preference.

Having written them, let each word be analyzed, marking those to which the rule is applicable, and telling why it is not so to the others.

An exercise, conducted thus, requires attention, and induces habits of discrimination, instead of being a mere act of memory; and disciplines the mind of the pupil, at the same time that it enables him to decide with certainty upon the orthography of a class of words which trouble many people during their whole lives, subjecting them to continual perplexity, from their known liability to error.

But it may be said, that the orthography of our language is so irregular as to defy all attempts at classification, and to render rules of no use; and, in fact, we believe that almost the universal practice of teachers is based upon this theory.

While we admit, however, that spelling cannot be taught exclusively or principally by rules, we still believe that there are some general principles which scholars should be taught, and which will aid them essentially, not only in the words to which a particular rule applies, but also in many words which, at

first, appear anomalous. The following words, for example, might seem to a child who knew nothing of the laws of orthography and pronunciation, to be varied arbitrarily, and not according to any general principles, viz. Hope, Hoping, Peace, Peaceable, Pleasure, Pleasurable, Fatigue, Fatiguing, Indefatigable, Contagious, Outrageous.

But when told, that "words ending in 'e' silent, drop that letter on assuming another syllable," he sees that "Hoping, Fatiguing, and Pleasurable," fall into the same class. And when further informed, that "c" and "g" are soft before "e," "i," and "y," and hard before "a," "o," and "u," or a "consonant," he understands why "e" is retained in Peaceable, and why "u" is retained in Fatiguing, and not in Indefatigable.

He perceives, also, the *use* of "i" in Contagious, and "e" in Outrageous; and, by observing the *derivation* of the words, he finds that this difference is not without reason.

The practice of defining is an admirable means of securing accuracy of thought and precision of expression; and, by a judicious choice of words, it may furnish an excellent *text* for the teacher, in his efforts to develop the critical powers of his pupils. Let him take words nearly synonymous, and show by *illustration* the shade of difference in signification. Suppose, for example, "Courage" and "Fortitude" to be among the words to be defined. It would not be strange if the pupils should take one to define the other; and for this, they might find authority in the dictionary. The teacher may then ask, which word should be employed to designate the trait of character exhibited by the warrior, who rushes into the conflict regardless of danger;—and which to designate the trait exhibited by the martyr, who meets death with composure, rather than sacrifice what he considers a principle of vital importance. Few scholars will be at a loss to decide; and the teacher may, by this or similar illustrations, be able to give them an exact definition of each word, and to fix it so strongly in their minds that they will never after be in doubt with regard to the proper use of either.

The spelling exercise may also be made an efficient aid in teaching grammar in its first stages. Let the teacher take several primitive words, and require the scholars to form as many derivatives from them as possible, arranging them in separate columns according to the class to which they respectively belong. At first, it may be necessary to furnish some aid,—which should be imparted, however, by leading questions and illustration, rather than by direct instruction. Thus, suppose the noun "Use" to be of the lesson. The teacher may

ask, in what respect the verb differs from the noun ;—what adjective is employed to indicate that a thing is of use, and what noun and adverb are derived from the adjective ;—what adjective is employed to indicate that a thing is of no use, and what noun and adverb are derived from it. By such questioning, the pupil will soon be enabled to form the derivatives himself,—to distinguish the various parts of speech ; and, by thus grouping the words into families, be essentially aided in learning their true definitions.

It is not our object, however, to insist upon any particular methods of instruction in this branch, but merely to suggest a few of the almost numberless variations to which an ingenious teacher may resort to relieve the irksomeness which too often attaches to this exercise.

GREAT PRINCIPLES AND SMALL DUTIES.

REV. JAMES MARTINEAU.

A soul occupied with great ideas best performs small duties. The divinest views of life penetrate most clearly into the meanest emergencies. So far from petty principles being best proportioned to petty trials, a heavenly spirit taking up its abode with us can alone sustain well the daily toils, and tranquilly pass the humiliations of our condition. Even in intellectual culture, this principle receives illustration ; and it will be found that the ripest knowledge is best qualified to instruct the most complete ignorance. It is a common mistake, to suppose that those who know little suffice to inform those who know less ; that the master who is but a stage before the pupil, can, as well as another, show him the way ; nay, that there may even be an advantage in this near approach between the minds of teacher and of taught ; since the recollection of recent difficulties, and the vividness of fresh acquisition, give to the one a more living interest in the progress of the other. Of all educational errors, this is one of the gravest. The approximation required between the mind of teacher and of taught, is not that of a common ignorance, but of mutual sympathy ; not a partnership in narrowness of understanding, but that thorough insight of the one into the other — that orderly analysis of the tangled skein of thought — that patient and masterly skill in developing conception after conception with a constant view to a remote result, which can only belong to comprehensive knowledge and prompt

affections. With whatever accuracy the recently initiated may give out his new stores, he will rigidly follow the precise method by which he made them his own; and will want that variety and fertility of resource—that command of the several paths of access to a truth, which are given by thorough survey of the whole field on which he stands. The instructor needs to have a full perception, not merely of the internal contents, but also of the external relations of that which he unfolds—as the astronomer knows but little, if, ignorant of the place and laws of moon and sun, he has examined only their mountains and their spots. The sense of proportion between the different parts and stages of a subject—the appreciation of the size and value of every step—the foresight of the direction and magnitude of the section that remains, are qualities so essential to the teacher, that without them all instruction is but an insult to the learner's understanding. And in virtue of these, it is, that the most cultivated minds are usually the most patient, most clear, most rationally progressive, most studious of accuracy in details, because not impatiently shut up within them as absolutely limiting the view, but quietly contemplating them from without in their relation to the whole. Neglect and depreciation of intellectual minutiae are characteristics of the ill-informed; and where the granular parts of study are thrown away, or loosely held, will be formed no compact mass of knowledge, solid and clear as crystal, but a sandy accumulation—bound together by no cohesion, and transmitting no light. And above and beyond all the advantages which a higher culture gives in the mere system of communicating knowledge, must be placed that indefinable and mysterious power which a superior mind always puts forth upon an inferior;—that living and life-giving action, by which the mental forces are strengthened and developed, and a spirit of intelligence is produced, far transcending in excellence the acquisition of any special ideas. In the task of instruction so lightly assumed, so unworthily esteemed, no amount of wisdom is superfluous. The more comprehensive the range of intellectual view, and the more minute the perception of its parts, the greater will be the simplicity of conception, the aptitude for exposition, and the directness of access to the open and expectant mind. This adaptation to the humblest wants, is the peculiar triumph of the highest spirit of knowledge.

MENTAL CULTURE.

The ultimate purpose of mental culture should be to enlarge and quicken the powers of the mind, to impart to it keener faculties of perception, to awaken and develop more vigorous energies of thought. Any course of training which does not produce this result, whatever graces it may add, and whatever stores of information it may transfer to the memory, does not secure the highest aim of education. The difference between men in respect to culture may be tested by their comparative powers of *insight*, or in other words, by the capacity which they manifest to appreciate what falls within their experience.

Taking the power of insight as the standard of classification, uneducated and cultivated persons may be defined, without any odious moral reference in one of the terms, as sensual and spiritual. A mind of one class sees only the common, rough, customary side of things. It detects no beauty, discerns no mystery, finds no revelation in what lies around in the worlds of matter and mind. Such a person is sense-clogged; his soul is a sense-crusted soul. The perceptive faculties are dormant. No element of the finer significance of nature and life flows into his spirit, because no sympathy with any such significance can act from him. He lives in the useful and ordinary, and appreciates nothing beyond the useful and ordinary. To his spirit everything in the universe is commonplace.

“A primrose by the river's brim
A yellow primrose is to him,
And nothing more.”

An educated mind has a finer sense, or an interpretative faculty, and consequently lives in a different world. A more subtle import reveals itself in ordinary experience. Common things are found to be mystical symbols or hieroglyphic signs of hidden spiritual laws, and therefore are no less fresh and wonderful because common. It is too generally supposed that the radical distinction between a truly cultivated, wise mind, and a dull, ordinary one, consists in the fact that the first knows a wider range of facts, or has read strange lore, or is acquainted with the learning of other lands and former times, while the latter is ignorant of them all. But a pedant may know such things, his brain may be lumbered by them, while he is really none the wiser. The difference cannot be found in the ability to read Latin and Hebrew, or to quote poetry, or to speak in sonorous words and sounding phrases. It consists in the culture of a faculty. Education does not consist in range of observation or in freighting memory, but in keener vision, and stronger

judgment. The truly wise man is one who *looks into* what he sees ; whose glance is deep ; who perceives great relations and splendid laws in trifles ; whose vision dignifies what is common ; who walks the street and finds wisdom ; who learns at home, by the fireside, at table, with his child ; whose intellect instantly sets whatever he studies into more beautiful connections, and a worthier light. And so it is the highest purpose of true education to enable man to interpret his daily experience ; to learn all its bearings ; to see all that it implies ; to feel himself a hard student at simple problems ; and ever to find something around him fresh and new, while others see only the coarse, sensual aspect of what comes along.

To discern the meaning of common things is wisdom ; to acquire the ability to do it is the aim of culture. Indeed, to the truly wise mind, nothing is common. The forces which made a pebble what it is, and which draw it to the earth when it is thrown, or which make it weigh just so much where it lies, contain the whole secrets of Geology and Astronomy. The scientific mind can find materials for years of study and thought in a paving stone or a piece of flint. The solar system, yes, the whole stellar universe, and the laws which support its admirable order, may be drawn as a corollary from the growth of a violet or daisy. Behind every fact lies its *law*, its spiritual sense ; this *is* the fact, and when it is once comprehended, the most trivial fact becomes the centre of nature, and implies all the wisdom and all the mystery of the universe. It is the office, therefore, of scientific culture to quicken the eye and freshen the sense of men. It withdraws "enchantment's veil" only to robe the outward world in more attractive charms ; and if the world does not constantly appear like a more gorgeous panorama to him who rises from an exhaustive study of natural philosophy, it is certain that he has acquired only a partial education. He has studied laws, but does not know nature ; he understands the anatomy of the universe, but not the living universe itself ; he is learned, but not wise.

How few persons, from a lack of culture, appreciate or see what is to be seen ! People stand before a grove of trees, or walk in a forest, or visit a flower-garden, or gaze at a fine landscape, or look nightly into the heavens and at the stars, and yet learn nothing of what their eyes behold. It is all common, and therefore there is nothing exciting or wonderful in it. The grove is a collection of coarse, rough trunks ; the garden is a gaudy show ; the landscape soon seems monotonous ; the sky is a disorderly, tangled mesh of light. And yet this is nature ; this is all we mean by nature,—mysterious, constant nature,—which keeps all this so common and regular by the play of

myriad forces, unseen, but ever weaving, in ways more subtle than human art can guess, the surface, figures, and outline of the world. And all which the poet knows or feels, flows from sympathy with the inner sense of these common things ; and all which the man of science learns, is deciphered from this simple scroll. It is power of insight that makes the poet. True culture does not carry us into another region, but enables us to understand the real grandeur of the scenes amid which we dwell. The most familiar things are splendid to a well trained eye. "He who will but discern beneath the sun, as it rises any morning, the supporting finger of the Almighty, may recover the sweet and reverent surprise with which Adam gazed on the first dawn in Paradise."

The most thoroughly cultivated man of modern times, by the consent of all competent critics, was Goethe, the German poet, statesman, and philosopher. And his autobiography informs us that it was always a delight to him to look into or walk the streets, to visit the markets and to stand upon bridges, because he could thus see living groups, changing combinations, varieties of arrangement and perspective, which pictures could not furnish, and which afforded the purest pleasure to his sensitive, artistic mind. This evinced the perfection of culture. It had quickened perception and awakened insight. Nothing was "common or unclean."

The definition of true culture which we have given should be applied as the test of success in every branch of study. The purpose of each intellectual pursuit is to perfect the powers of the man, and to impart new energy to thought. Acquaintance with history is mainly useful to enable us to interpret and appreciate modern life and present institutions. Men read history, usually, to become learned in details, or to admire the grandeur and glory of other lands and former times. How entrancing and heroic, says the student, was Grecian life ! how divine Athenian poetry ! how noble the Roman character and politics ! how lofty Roman eloquence ! or, how religious were the early days of the Church, or the age of the mystics, or the Puritans ! And then, with the seductive annals of the past before him, the scholar cries : "Oh ! these degenerate times ; would I had been born in a nobler era and a happier age !" But such feelings show that, although men may read history widely, they have not been educated by history. For the real use of history is to acquaint the mind with the deep, constant laws of society and of human nature, which underlie all periods, and by which the present time is vivified and made equally attractive. The historical scholar will have his eyes open to our churches, colleges, banks, and stores ; and will see that they are not so insignifi-

tant, even beside Greece and Rome. He who cannot see a charm, a grandeur, an infinite meaning, in the relations of our streets and trade, in our worship, and family life, in the shaft on Bunker Hill, in our telegraphs, railroads, steamships, in the working of the machinery of such an organism as the American Republic, has read history to little purpose. He should pray, not for a worthier sphere, but for more sense; he should sigh, not over the meanness of his lot, but over the poverty of his gifts. Every element of life, which made other days memorable and grand,—philosophy, poetry, eloquence, faith,—work here in far nobler forms, and with far more marvellous results, than they ever worked before. The cultivated mind will be aided to appreciate these by his knowledge of the past; and as he reads our papers, and treads our streets, and peruses the eulogies on our great men, will reflect how grand all this will seem, in history, to after times.

The purpose of classic training is to quicken and refine the taste for beauty. Its value consists, mainly, in its fitness to purify and perfect our perceptions of what is elegant and polished, in language and art. So far as education is concerned, it can make no difference whether a student reads the pages of the ancient classics by dictionary and grammar, or so much of the literature of the Cherokees, if his judgment is not constantly at work in the process, and his taste growing steadily more pure. Acquaintance with Sophocles or Catullus is desirable, in order that we may the better know how to appreciate Milton and measure Shakspeare; and he has read Quintilian and Cicero with little profit, whose studies have not prompted him to linger with greater delight over a speech of Webster, or even a chapter by Carlyle.

True education enlarges and deepens the capacities of the man. Learning and wisdom are very different. The great end of study is attained when we have eyes that can see, and ears that can hear, and spirits that can interpret common lessons and revelations of nature and life.

MARCIUS.

JOHN Q. ADAMS.

Every thing, however trivial, emanating from, or relating to this remarkable man, who has contributed so much to every department of the literature and polities of our country by his labors, and to its honor and true glory by his character, must always be interesting,—but especially so, at the present time, just at the termination of his long, useful, and well-spent life.

The following relic, the original of which we have now before

us, was sent by him some fifty years since to Mr. Rufus Webb, then master of the West street public school, in Boston.

Monday Morning, 15 August.

MR. WEBB.—G. W. Adams would have been sent to school at 8 o'clock, but came in with me this morning from Quincy, and we did not get to town until half past nine—I marked that hour; but it must have been later, for your note mentions that he came at 10, though my watch and clock are barely 10, while I write.

It is my intention and daily direction to him, to be at school every morning at 8; and if he comes later at any time without a note, I request that he may be reminded of his duty by the discipline of the school. I shall never give him a note, unless there should be some substantial reason for his delay.

Yours, with much respect,

J. Q. ADAMS.

Independent of the interest which attaches to the preceding, on account of its authorship, and as an antique specimen of a species of ephemeral scholastic literature not yet quite obsolete, it is worthy the careful perusal and consideration of every parent; indicating, as it does, the importance which Mr. Adams attached to the prompt, punctual attendance of his son at school, and the desire that in case of delinquency, he might not be screened from the consequences by any species of favoritism, but should be “reminded of his duty by the discipline of the school.” The determination, too, “never to give him a note unless there should be some *substantial* reason for his delay,” is well worthy of imitation by those who are in the habit of writing an excuse, however shadowy and *unsubstantial* may be the reasons. Let it be read and pondered; for it reveals the traits to which the writer was himself chiefly indebted for his greatness, and his strong desire to cultivate the same virtues in the character of his son.

EDUCATION IN THE WEST.

Nothing in the annals of education, in our country, presents a more cheering prospect, or affords a better earnest of great and glorious results than the exertions of our Western States. The unlimited natural resources of that part of the Union, among which are its virgin and highly productive soil, its various and inexhaustible store of mineral wealth, the great extent of its navigable waters, its numerous facilities for manufacturing purposes, qualify it for the support of an immense and flourishing population. These resources, together with its free institutions, and the character of its inhabitants, render this one of the most interesting and important portions of the United States.

It is destined at a future day, and that day not far distant, to control the destinies of the whole country. Hence, every thing which concerns the prosperity of the West, is a matter of great moment to the other parts of the Union. We in New England recognize these States as our offspring. They were in a great measure settled, and are chiefly controlled by descendants from the pilgrims. Their interests are closely allied to our own; their institutions are grafted on New England stocks; and to us it is a peculiarly gratifying circumstance, that they have adopted the notion, that the education of the whole people is the only sure basis of individual and national prosperity. The liberal provision made for education in the West, by grants of land and other modes, needs only judicious and careful management, in order to produce the greatest and best results. We look forward, with hope and confidence, for the accomplishment of such results.

These remarks are suggested by the late Report of Mr. Mayhew, Superintendent of Public Institutions of the State of Michigan. This State and Ohio are progressing nobly; and Mr. Mayhew's Report does honor to the author and to the Commonwealth in whose service he is employed. Michigan, which a few years ago was almost an entire wilderness, now expends annually for the support of common schools, \$130,531.80, giving instruction to 88,080 children. So far as the ability to read and write is a test of literary attainments, only five States in the union surpass Michigan. According to the census of 1840, there were eight counties in this State and seven in Ohio, in which there was not a single white person over the age of twenty years, who could not read and write, while in all New England there were but two such counties, namely: Franklin in Massachusetts, and Essex in Vermont.

Nothing is more common than mistakes as to the comparative importance of the different vocations of life. Noisy, showy agency, which is spread over a great surface, and therefore seldom penetrates beneath the surface, is called glory. Multitudes are blinded by official dignity, and stand wondering at a pygmy because he happens to be perched on some eminence in church or state. So the declaimer who can electrify a crowd by passionate appeals or splendid images, which give no clear perceptions to the intellect, which develop no general truth, which breathe no firm disinterested purpose, passes for a great man. How few reflect that the greater man is he who, without noise or show, is wisely fixing in a few minds broad, pregnant, generous principles of judgment and action, and giving an im-

pulse which will carry them on for ever. Jesus, with that divine wisdom which separates him from all other teachers, declared that the first requisite for "becoming great in his kingdom," which was another phrase for exerting a great moral influence, was Humility; by which he meant a spirit opposed to that passion for conspicuous station with which he saw his disciples inflamed; a spirit of deep, unpretending philanthropy, manifested in sympathy with the wants of the mind, and in condescension to any efforts by which the ignorant and tempted might be brought to truth and virtue. According to these views, we think it a greater work to educate a child, in the true and large sense of that phrase, than to rule a state.

CHANNING.

[For the Massachusetts Teacher.]

SOLUTION TO PROBLEM PROPOSED IN NO. 7.

1. From the centre of the given circle (A) draw as many equidistant radii, as there are circles to be inscribed; and denote the points, where two contiguous radii meet the circumference, by B and C.
2. Bisect the arc BC, at D, and from A, draw a right line through D to a point (E) distant from D by one half the chord of the arc BC.
3. Connect E and B by a right line, and from D draw a line parallel to EB; the point (F) where this line cuts AB, will be the centre of one of the circles to be inscribed.
4. With the distance AF as radius, and A as centre, describe a circle; the points where this circle cuts the equidistant radii will be the centres of the circles to be inscribed.
5. With BF as radius, describe the circles.

BY CALCULATION.

Let a = radius of the given circle; n = No. of circles to be inscribed; and $2b$ = chord of the arc of $(\frac{360}{n})^\circ$; then,

By Trig. R : Sign $(\frac{360}{n})^\circ :: a : b$ — and,

By Geom. $(a+b) : a :: a : \frac{a^2}{a+b} = AF$, (4, above), and hence $2(a - \frac{a^2}{a+b})$ = Diameter of the inscribed circles.

When three circles are to be inscribed $AF = \frac{a^2}{a + \sqrt{3}a}$

Charlestown, May 22nd.

W. R.

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